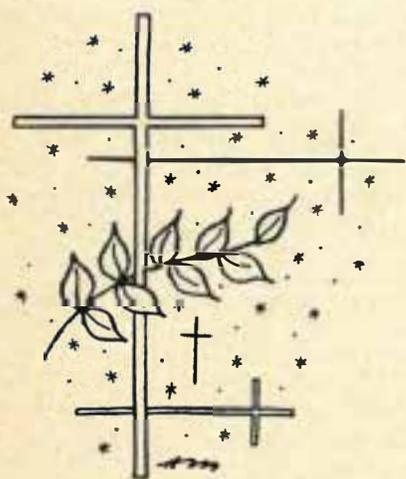


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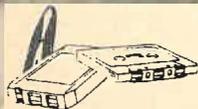
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A letter from an old friend and brother priest prompts what follows. Please read his letter now, on page 4 of this issue ("Feed on Him . . .", by the Rev. Ralph J. Spinner); then, if the subject interests you, perhaps you'll want to come back here.

I rise to Cranmer's, and Zwingli's, defense. Fr. Spinner asks if there has ever been "an adequate defense for the retention of these words [of administration of the holy communion] in our liturgy." Obviously he is not aware of any that has been adequate for him, and I know that he speaks for many of my fellow catholic churchmen. What I want to offer here is a statement of my own understanding and valuation of these words, and if it comes to any reader as an "adequate defense" I shall feel that I have succeeded in my effort.

Everybody knows, of course, that the 1549 BCP contained simply the sentence: "The body [the blood] of our Lord Jesus Christ, which was given [shed] for thee, preserve thy body and soul unto everlasting life." In the 1552 that sentence was replaced by "Take and eat this [drink this] in remembrance that Christ died for thee [Christ's blood was shed for thee] and feed on him in thy heart, by faith, with thanksgiving [and be thankful]." Finally, in 1559, in the days of good Queen Bess, the two sentences were put together, and have been together ever since in the Book of Common Prayer. I hope they stay there, together, until that day when sacraments shall cease; and now to give you the reason for the hope that is in me.

Cranmer did indeed go through a "Zwinglian" phase of thinking, in which he evidently embraced a purely receptionist view of the Real Presence of Christ in the sacrament — i.e. Christ present only subjectively in the soul of the faithful recipient. Zwingli was wrong in what he denied but right in what he affirmed. He denied that Christ makes himself objectively present to the faithful in the sacrament itself, the bread and the wine. But he affirmed that the sacrament has no saving efficacy except as the recipient eats the body and drinks the blood with Christ truly in his heart. Fr. Spinner calls this an "unscriptural notion." But is it so? In one of the most essential scriptural passages on the eucharist St. Paul warns us against the danger of eating this bread and drinking this cup "not discerning the Lord's body" and thus drinking "damnation" to ourselves

(I Corinthians 11:23-30). Paul certainly believed that Christ is present in the sacrament itself. But he declares, with awful clarity, that if we partake of Christ's body and blood sacramentally without a disposition of faith, love, and obedient self-commitment to him, we do so to our own destruction — and that regardless of how soundly orthodox our doctrine, our conception, of the Real Presence may be.

Because during the late Middle Ages there had been a common and gross forgetting of that essential inward and spiritual side of true sacramental communion, reformers like Zwingli overreacted and in restoring the neglected truth tended to deny the other side of the same truth.

Whatever may have been in Cranmer's mind and purpose at the time that he framed that second word of administration it was, I submit, an inspired composition. The placement of the two statements together in 1559 was an inspired editorial conflation. The church's retention of the two sentences together from that day to this is the work of the Holy Spirit who teaches and enables the people of God to hold fast that which is good.

Fr. Spinner contends that "feeding on him in our hearts" is "biologically impossible." But it isn't a biological matter. All Christocentric meditation is a "feeding on him in our hearts, by faith, with thanksgiving," and now that I think about it in its defense I realize how profoundly precious and meaningful that sentence has been to me through the past forty-plus years of my pilgrimage, since I became a communicant of this church.

The extra-liturgical rite known as the benediction of the blessed sacrament is a thoroughly catholic devotion; yet, in that moment when the officiant holds up the monstrance and the worshipers gaze upon Christ present in the Host, do they not feed on him in their hearts, by faith, with thanksgiving?

In sum: I submit that Zwingli, and Cranmer, are in this matter restorers of catholic and scriptural truth. And what we have now (BCP 1928 and its predecessors to date) in the words of administration — the 1549 and 1552 sentences conjoined — is one of hundreds of examples of what some of us have in mind when we say that the Book of Common Prayer, as it has been and is, is the most catholic, the most evangelical, and the most scriptural book since the Bible itself.

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ter tries to transcend the usual ecumenical niceties and to express in a really *Christian* way what the vast majority of informed Orthodox churchmen think about the Anglicans today . . . Episcopalians should take notice of an honest letter, which comes neither from exotic Easterners, nor from narrowminded "ethnics," but from fellow Christians concerned about Christian unity and a truly catholic and apostolic proclamation of the Gospel to the contemporary world."

Both of the above quotations are from the January issue of *The Orthodox Church* newspaper.

"Throwing stones" at Anglicans? Hardly. Exhibiting "haughtiness and pride?" I doubt it. Many of us rejoiced that the Council took the pains it did to produce such a statement, and in the carefully worded way in which it did.

Of course Orthodoxy in this country has problems, and as with any religious group has individuals within it who constantly betray her vision and ideals. But the vision remains, and is given to anyone who will search for it and care enough about it to make it a reality.

THOMAS CAMPBELL
New York, N.Y.

"Feed on Him . . ."

It is well known that in the 1552 Book of Common Prayer, Cranmer did his best to destroy the historic faith and substitute a Zwinglian interpretation of the sacrament. His substitution of the words of administration, "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving," and the

"Drink this in remembrance that Christ died for thee, and be thankful" clearly state his intention to make the eucharist a commemoration and nothing else.

The terminology, "feed on him in thy heart by faith with thanksgiving" is, however, completely unscriptural and certainly biologically impossible. How can one "feed" on anything in one's heart? I realize that the term "heart" is used figuratively. But why retain a Zwinglian notion to be attached to orthodox doctrine? And an unscriptural notion at that?

Has there ever been an adequate defense for the retention of these words in our liturgy?

(The Rev.) RALPH J. SPINNER
Cherokee Village, Ark.

The DPBCP

I have just received a copy of the Draft Proposed Book of Common Prayer and am in the process of studying it.

Much of it is very good. Surely it is desirable to update the Prayer Book periodically.

Parts of the proposed book are inferior. One part is very bad and dangerous, it seems to me. In "An Outline of Faith" (p. 848) we find the question, "What is sin?" No answer is given. All we find, instead, is a statement of the *consequences* of sin as follows (in part): "When we sin we put ourselves first, which distorts our relationship with God, with other people, and with all creation."

This failure to answer the question "What is sin?" is very serious. The church is the moral guide of God's people. If the moral guide fails to establish clear moral principles, it has failed in part of its mission. In this age of permissiveness and "situational ethics," people need clear answers. The Bible says in effect that sin is disobedience toward God's law and God's will. Those who deny the authority of the Bible want soft answers to hard questions. The devil rejoices at such moral cowardice and trickery.

(The Rev.) LIONEL T. DEFOREST
Beaufort, S.C.

Unilateral Decisions

One of the current arguments presently being raised in opposition to the ordination of women concerns the fear that we do not have the right to take unilateral action. According to the editorial "Our Blessed Non-Possession" [TLC, Feb. 8] only a general council of the catholic church, such as those dating from the early church period up to the Council of Chalcedon in the year 451, could qualify. Even if we were to call for such and make all the needed convention arrangements

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we most likely would encounter a problem faced by even the historic catholic councils when we realized that not everybody was coming. We would also find some packing up their bags and leaving before the council was over if they thought they would not have their way. That also happened.

I think we have to realize that in the past we have been willing to make unilateral decisions and have found out in time that others respected and thanked us for our witness. Surely the decisions to allow the liturgy to be read in the vernacular, the establishment of a national church, and the permission for clergy to marry were also changes that touched on the nature of ministry and church order, but were nonetheless unilateral actions taken by the Church of England.

Uniformity for the sake of uniformity has not been one of the hallmarks of Anglicanism. A willingness to respond to the promptings of the Holy Spirit to deepen the faith and spiritual life of all in this world, even though we sometimes agonize over that response, seems to be more characteristic of the Anglican way. Those who try simply to dismiss the ordination of women by saying that it is only being raised because of the contemporary movement for women's rights ("An Orthodox View . . ." also Feb. 8) may be in danger of denying the timely nature of the work of the Holy Spirit. And I think we all know that the Holy Spirit has continued working outside of the historic ecumenical councils.

(The Rev.) **GEORGE H. MARTIN**
St. Luke's Parish

Minneapolis, Minn.

Replies to Fr. Kemp

The letter from the Rev. George Kemp [TLC, Feb. 1] rather tends to perplex and dismay me. He takes the position that the issue of women's ordination is not all that vital and that certainly he will go right on serving in the Episcopal Church, no matter what. I know and respect Fr. Kemp as a strongly catholic minded priest, yet I must now wonder what his view of the catholic church really is.

He was not ordained into the priesthood of the Episcopal Church, for there is no such thing. He was ordained into the priesthood of the holy, catholic and apostolic church. It seems to me that the problem is to be expressed something like this. If women should be ordained under due authorization from the Episcopal Church, the holy orders of the Episcopal Church cease to be apostolic. If a church does not have apostolic orders, it cannot be catholic. Therefore, will Fr. Kemp or some of the "hundreds" who share his view (and I don't doubt that there are hundreds, for

it is a sadly common view hereabouts) please tell me how a catholic priest can function in, and be in communion with, a church which is not catholic because its holy orders are no longer apostolic? It does seem to me that catholic priests who take that stance are living in a dream world. I don't think they ought so easily to desert the catholic and apostolic church.

If women's ordination is authorized, a catholic must, as I see it, desert either the holy catholic church or the protestantized and non-catholic Episcopal Church. I know which one I shall stick with and I would be greatly disheartened if I thought Fr. Kemp really meant to make the other choice.

PERRY LAUKHUFF

Norwalk, Conn.

• • •

Fr. Kemp asks: "Does the whole church rise or fall, does the entire faith depend on this one issue, viz. the ordination of women to the priesthood?" To this I would answer, yes! Certainly all of the sacraments depend upon the validity of the minister, i.e. *he* must be a validly ordained bishop, priest, or deacon in apostolic succession. Moreover, in the blessed sacrament of the altar, the minister represents Christ's sacrifice once offered upon Calvary as the agent of Christ the High Priest.

As Fr. Kemp so well says: "This is the church we were convinced was closest to the truth. That's why we're in it." As a former Methodist I could not agree more. On the other hand, if a valid ministry is basic to the church and her sacraments (which I believe it to be), what does one do when the church denies her catholic heritage of holy orders, i.e. those that are male? The question is not, to my mind, "Where does one go?" but rather "What does one *do*?" One prays that our church does not depart from its catholic birthright. But if it chooses so to do then we must hope there will be enough of the faithful remnant to form a "continuing Anglican Church" faithful to catholic principles.

(The Rev.) **CLARK A. TEA**
St. Christopher's Church

Boulder City, Nev.

Church Pension Fund

Let me say something about Mr. Reginald Marshall's letter [TLC, Feb. 15]. All pension funds operate more or less on the same principle: you get exactly what you deserve — what has been paid in for you, and the General Convention has nothing to do with it. I retired last year and my pension check was \$290.20 a month (lately increased to \$310.60) with 35 years in the sacred ministry.

My small pension is not the fault of the Church Pension Fund, but of my "employers" — the diocese (when my parish was an aided one), the vestry

(when the parish became fully self-supporting), and, I might add, myself. (Had I known that I'd receive such a small pension, would I have stayed hitched all those years and enjoyed the minimum stipend?)

The Church Pension Fund is just about the only solvent "official" agency of the national church, and let's give thanks that it is. The real cause of low pensions is our shamefully low stipends, which is a matter that can be corrected only at local (diocesan and parochial) levels. Our Church Pension Fund knows its business: our dioceses and parishes (priests?) obviously do not.

NAME WITHHELD

Rite 2

Surely you don't like to republish items, but do let me quote Bishop Stephen C. Neill, writing in the July 1975 issue of *Anglican Theological Review*, p. 335: "It seems to me that in Rite 2 the American revisors have produced a cozy little *agape* for the affluent society. There is hardly so much as an echo of the eucharist as the iron ration of the Christian warrior, the indispensable provision for those who are prepared to bear the cross, and fight Christ's battles in this naughty world, to stand up and be counted and if necessary to die for Christ as he has died for them."

Of course, lots of clergy and people have come to *like* this jolly little exercise called Rite 2. I'm hopeful that wiser heads will realize that people usually do come to like whatever service they use, even as they become attached to the church building in which they worship. I worshiped with a wonderful congregation in a garage for three years; when we left it we all wept. That doesn't make it a fine building.

Deputies and bishops should consider Bishop Neill's more objective and informed opinion, and discard (or radically improve) the unAnglican and inadequate rite which some, indeed, have come to enjoy.

(The Rev.) TIMOTHY PICKERING
The Church of the Redeemer

Bryn Mawr, Pa.

Hedonism

I read the report of the ordination of Ms. Barrett to the diaconate [TLC, Feb: 1] with astonishment and disgust. To me this appears more a matter for the confessional than the ordinal.

However, I suppose at least as far as the Diocese of New York is concerned, that hedonism is slowly displacing scripture and tradition in the holy catholic church, even at the parish level.

Not many voices are raised.

ANDREW R. JOHNSON

Wallkill, N.Y.

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EXECUTIVE COUNCIL REPORT

Although an exact official title has not yet been found for it, the next major effort by the Episcopal Church's national leadership to get this church into a new and higher gear will be a kind of "national church renewal" program.

Presiding Bishop John M. Allin opened the last meeting of the church's Executive Council by declaring: "My travels . . . during these last months have convinced me totally that our church people are ready to experience a renewal of spirit, of faith, of personal engagement and corporate commitment, of responsible stewardship and increased giving to empower Christian mission."

He went on to tell the council that in his judgment the present method of funding the church's mission by diocesan apportionments, earnings from investments, and "happenstance gifts," is "not only inadequate but divisive." It is divisive because the national church budget is commonly regarded as competitive with diocesan and local budgets.

What is now needed, said Bishop Allin, is "another style, a different and more inclusive method to engage all of the people in this church in the services and support of all the church's valid and worthwhile endeavors in every place."

At the last previous meeting of the council, in December, the overseas bishops of the church made an appeal for an overseas development fund. As council members considered this need for much stronger support of the church's overseas work the idea evolved that what is needed is a major stewardship effort that will provide for the needs of all phases of the church's mission to the world.

Insofar as this "national renewal" program will, among other things, consist of an effort to raise the stewardship giving of Episcopalians to an entirely new and much higher level than the present one it will aim at an amount of at least \$30 million and possibly as much as \$100 million.

To give some idea of what is hoped for and aimed at one may note, for com-

parison, that the proposed budget for the national church for 1977 is \$14,100,000. In 1976 the estimated income is \$13,803,000. In 1975 income was \$13,625,295.

In the general discussion of the matter it was noted by council that for years the national church has been "locked into" budgets in the neighborhood of \$13 million in lean years and \$15 million in fat years.

At the next meeting, in April, "national renewal" will be given more definite form and shape. Then it will be presented to the General Convention as proposed program for the next triennium.

There is now operating an *ad hoc* committee on Planning the Renewal Program, chaired by the Rt. Rev. Christoph Keller, Jr., Bishop of Arkansas. Council authorized the Presiding Bishop in consultation with that committee to engage fund raising counsel for developing a campaign proposal to be presented to the General Convention.

Council also requested the Presiding Bishop "to prepare as soon as possible a challenging statement which will provide the theological and practical rationale for the renewal program."

There should be much more to report on this development after the April council meeting.

Program and Budget

In any year like the present one — a General Convention year, the Executive Council plans the following year's program and budget with special care with a view to giving the General Convention a realistic idea of what it hopes the national church will be able to do as the new triennium begins.

Councilman Walker Taylor, Jr., chairman of the council's finance committee, presented the proposed 1977 budget for its first reading, the second to come at the next meeting.

This budget was tentatively adopted with little challenge or debate. It anticipates income from diocesan apportionments, by far the largest source of income, in the amount of \$11,700,000.

This would be some \$500,000 more than what is estimated income from that source in 1976.

No significant increases or decreases in other sources of income, such as trust fund income and special gifts, are anticipated.

Nor do any big changes, either upward or downward, appear in the line items for expenditures in major categories. A few cases in point are these: 1976 estimated expenditure for national and world mission — \$6,792,147; proposed 1977 — \$6,941,798. Church in Society (grant programs, hunger, world relief, etc.): 1976 estimated — \$2,060,122; proposed 1977 — \$2,176,309.

In sum: council is forced by currently dominant fiscal realities to stick to hold-the-line budgets from year to year. It feels that something like the national renewal effort is imperative if the Episcopal Church as a whole is to move forward in its mission and ministry to the world.

While on the subject of budget there is some good news about the litigation involving the Episcopal Church Center ("815") and the city of New York. The latter has levied real estate taxes upon the church center despite its being church property. The church took its case to court and has won, in an appeal. Before the end of this year the church will receive some \$280,000 as a rebate. (Actually the city had collected \$328,000; the difference of \$48,000 results from legal and other costs.)

Diocesan Apportionments

Council treasurer Matthew C. Costigan reported that as of Dec. 31, 1975 the shortfall in payments of diocesan apportionments for that year came to \$41,905. The total of assigned apportionments for 1975 had been \$11,302,421, and the dioceses had pledged (that is, accepted) \$10,852,649.

Mr. Costigan reported that "1976 apportionment pledges are very encouraging." He estimated that when they are all received 78 dioceses will have accepted their full apportionment and 8 will pledge more than assigned, with 15 unable to meet their apportionment in

full. If this proves correct there will be a small shortfall, not serious enough to call for revising the budget.

He reported also that the response in 1975 to the Presiding Bishop's Fund for World Relief broke all previous records. (1974 receipts: \$1,287,000; 1975 — \$2,674,000.)

The Yakima Case

One controversial matter of considerable moment engaged the council for most of an afternoon session. We may call it "the Yakima Case" and describe it as follows:

The church's present agency for making grants of money to community projects needing such help is the Committee on Community Action and Human Development (CAHD). A grant of \$10,000 had been voted by CAHD for a group known as the Afro-American Players (AAP) in Yakima, Wash., which city is in the Diocese of Spokane.

Under the rules of the CAHD charter a bishop may veto a grant made to any group within his jurisdiction. An appeal may then be made to the Executive Council, and that body can over-ride the bishop's veto by a majority vote.

The Rt. Rev. John R. Wyatt, Bishop of Spokane, had vetoed the \$10,000 grant to the AAP when it was made last year. (The group had received three grants in the past, totaling \$117,000.)

In Yakima, the relations between the two local Episcopal parishes — St. Michael's and St. Timothy's — and the board of the AAP have grown increasingly hostile; so much so that the bishop and diocese found themselves confronted by intense resistance to the Episcopal Church's programs by many Episcopalians in Yakima.

In the hope of achieving some reconciliation between the local parishes and the AAP the Executive Council sent two of its members, the Rt. Rev. Hal Gross, Suffragan Bishop of Oregon, and the Rev. Rustin R. Kimsey, rector of St. Paul's Church, The Dalles, Ore., to visit Yakima to confer with representatives of both contending parties.

This the two councilmen did, on Jan. 15, with Bishop Wyatt's permission. What they found, as they listened to the AAP board members and the spokesmen for the parishes, was a situation of suspicions and grievances on both sides which is "extremely difficult to get a handle on," as they put it.

The AAP people felt that when some white Episcopalians had visited their location it was primarily with an intent to "put down" their program.

The parish people criticized what they considered the basic goals of the AAP as "separatist and divisive."

"For many different reasons," Bishop Gross and Fr. Kimsey reported to council, "the parishes [in Yakima] feel cut off and isolated from the Na-

tional Church as its influence has come to them via the grant programs."

As the discussion and debate went on it seemed that council was back in the old days of the hassles over GCSP grants. The pro and con arguments sounded like play-backs from that era.

Bishop Wyatt was present to give his side of the case and he was questioned by some about his position.

When a motion to over-ride the bishop's veto finally came to a vote, it was defeated by a margin of 17 to 16, with four abstaining. An affirmative vote of 21 would have been necessary to carry the motion.

Social Responsibility in Investments

Almost always, when proposals by this committee (SRI) are presented to council, some sparks fly, some fur is ruffled (take one or the other of those two metaphors to avoid mixing).

This time SRI presented for approval several stockholder resolutions that have been drawn up by other church bodies and presented to corporations in which the Episcopal Church holds stock and therefore has a stockholder vote. Council was asked in effect to lend the Episcopal Church's endorsement to those resolutions.

One that generated some warmth, if not heat, in debate was a resolution already presented to Deere & Company by the American Baptist Home Mission Society.

What concerns the movers of this resolution is that Deere & Company manufactures so much farming equipment that meets the needs of the U.S. and other highly developed lands but does not meet the agricultural needs or potentialities of underdeveloped lands. The resolution asks that the directors of Deere & Co. report soon to stockholders on that corporation's involvement "in the creation of appropriate technologies for developing nations that are suitable in cost, scale, and energy use for the types of rural social organization and employable skills located there."

In the opinion of one councilman, Judge Chester J. Byrns of St. Joseph, Mich., this resolution is ridiculous and might well make some people wonder "if we've gone over the deep end." He was not alone in expressing that view, but when it came to a vote the ayes had it against the nays, 19-17.

Support for Seminaries

It now appears very probable that the General Convention will be asked to make some definite and regular provision in the national church's program and budget for financial support of the Episcopal Church's accredited seminaries.

Several deans and other representatives of the seminary appeared before

council to present their views and hopes and ideas as to how theological education for ministry can be given a more solid undergirding by the church than is now provided by the strictly independent operation of each seminary.

The ten accredited seminaries are proposing a continuation of the present voluntary giving (most of which comes from the Theological Education Sunday Offering), with the addition of a "goal for congregations of 3% of their local operating budgets to go, at their choice, to seminaries or other institutions of theological education."

In their summary presentation of their case the seminaries point out that local operating budgets of Episcopal parishes (not total receipts) are \$230 million annually. 3% of that is \$6,900,000. The combined operating budgets this year of the ten seminaries amount to \$9,500,000, so if the formula they were proposing were to be adopted by the whole church it still would not cover the total cost of theological education, but it would mightily help.

This proposal needs the backing of Executive Council, General Convention, Presiding Bishop, and national staff.

There will be more council news in later issues of TLC.

C.E.S.

OHIO

Priest Suspended as Deputy

A priest in the Diocese of Ohio who let illegally ordained women celebrate in his parish has been suspended as a member of the Standing Committee and as a deputy to General Convention.

The Rt. Rev. John Burt took the action against the Rev. Dalton D. Downs, rector of Emmanuel Church, Cleveland.

The suspensions will last until the bishop lifts them. Fr. Downs is expected to appeal to the ecclesiastical court.

Bishop Burt said he took the action because "willful and flagrant violation of canonical law and church order, even for reasons of conscience, calls for disciplinary action."

Fr. Downs said he had agreed in a meeting with the bishop not to invite females to act as priests between now and after the convention, but he said he had not pleaded guilty to charges stemming from the September (1975) service and he had not waived his right to an ecclesiastical trial.

The Standing Committee, functioning as a grand jury, recommended 90-day suspensions of Fr. Downs if he pleaded guilty to the charges.

Bishop Burt said his action against Fr. Downs was permitted by a church law which allows the bishop to act

against a priest in his diocese without a trial if charges of immorality or abandonment of the communion of the church are made.

Fr. Downs said he was "disgusted, frustrated, and angry" by the situation, and that his "conscience does not allow" him to obey church laws that are "unjust against women."

The bishop, who favors the ordination of women, said last year that he would resign if General Convention does not approve the ordination of women at its September meeting.

SOVIET UNION

Newspaper Attacks Critics

An article declaring that Soviet legislation on religion is "the most humane and democratic in the world" has been published in *Izvestia*, a Soviet daily.

Excerpts from the article, which criticized four Soviet Christians and some western churchmen who have commented on religion in the Soviet Union, were translated in London at the Center for the Study of Religion and Communism at Keston College.

In his article, Vladimir Kuroedov, chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, criticized "reactionary circles in the west," who, he said, have "put into circulation the filthy invention that there is no freedom of conscience in the USSR, that Soviet legislation suppresses the rights of the church and believers."

Four dissident Christians who are specifically named in the writing are imprisoned Baptist leader Georgi Vins and Eastern Orthodox churchmen, Fr. Dmitri Dudko, Fr. Gleb Yakunin, and Lev Regelson.

The article also criticized Dr. Philip Potter, general secretary of the World Council of Churches, who was cited for allegedly "popularizing" a message sent to the WCC's Fifth Assembly by Fr. Yankunin and Mr. Regelson on "the situation of believers" in the USSR; and Franz Cardinal Koenig of Vienna for having written in a newspaper article that "the Soviet Union is a society consisting of two classes, believers and atheists, between whom a bitter struggle is in progress."

The *Izvestia* article said that in the Soviet Union "no one is compelled to be a believer or an atheist, to perform religious rites or not perform them."

Of the others mentioned in the article, Mr. Vins was accused of having "enriched himself at the expense of the offerings of trusting believers, concealing information about his income, and evading payment of taxes."

Fr. Dudko was removed from his parish in Kabanova after preaching sermons critical of the government.

Mr. Kuroedov said there are more than 20,000 houses of worship, about 20 monasteries and convents, and 18 "higher spiritual educational establishments" in Russia.

A Keston College report said the figures "seem low in relation to believers' requirements."

Soviet law forbids certain religious activities, such as "fraudulent actions to arouse superstitions (for example, spreading of rumors about 'the end of the world' or about 'miraculous healings' at graves or around so-called 'holy places,' pretences of such 'healings' and the like)" and refusing to serve in the Soviet Army, Mr. Kuroedov said.

The Keston College report said the main thrust of the article seemed to be "defensive, a reaction to western civilization, particularly that expressed at the WCC Assembly in Nairobi. Evidently the increasing western criticism of the situation of religion in the Soviet Union is beginning to bite."

BERMUDA

Enthroned at 75

The new Bishop of Bermuda was enthroned in the Cathedral of the Most Holy Trinity, Hamilton, just 12 days before his 75th birthday Feb. 20.

Commenting on this, Dr. Robert Stopford said it is fortunate the Ecclesiastical Officers (Age Limit) Measure, which set the retiring age of 70 on bishops and clergy of the Church of England, does not apply to Bermuda.

He had not intended to "take up the role of bishop again," he said, but he found the "unanimous invitation to do so difficult to resist."

Consecrated in 1955, Dr. Stopford served as Suffragan Bishop of Fulham, then Bishop of Peterborough, and from 1961-73 Bishop of London. He was then appointed Vicar General of Jerusalem and the Middle East with the responsibility of working out a new Anglican constitution which went into effect Jan. 6. He moved to Bermuda later in the month.

ENGLAND

Religious Education, Worship May be Abolished in State Schools

A nationwide campaign to ensure that religious education and daily worship in Britain's state schools remain on the statutes has been launched following a threat in Parliament to abolish both.

The call for the change came from Geoffrey Edge, a Labor Party member, who said he intends to introduce a private member's bill (as distinct from a

government measure) aimed at ending religious education in schools. This is at present compulsory under the 1944 Education Act.

The bill is sponsored by the British Humanist Association which seeks to replace the requirement in the 1944 Act for religious education with lessons in a range of religious and secular "stances for living."

Sponsors of the campaign, "Save Religious Education," claim that in some schools the daily act of worship has already been abandoned and that the time for religious education is being used by some teachers to spread atheistic philosophy often with a political motive.

Passage of Mr. Edge's bill, they charge, would make all this legal and national.

CONFERENCES

NCHA Officials Meet with Bishops

Nine bishops from dioceses having large Hispanic populations attended a meeting in Houston called by the Rt. Rev. John M. Allin, Presiding Bishop, and directors of the National Commission on Hispanic Affairs (NCHA). Bishops from 25 dioceses had been invited to the conference.

Meeting with them were Miss Maria Cueto, officer of NCHA, Nelson W. Canals, associate officer of NCHA, and the Rt. Rev. Richard B. Martin, executive for ministries at the Episcopal Church Center.

Mutual concerns and needs were considered, such as equal involvement of Episcopal Church and community constituencies in the work of NCHA; development of an indigenous Spanish-speaking clergy and laity; and greater development within dioceses in the work with Hispanics.

Bishops attending the meeting were Scott Field Bailey, Coadjutor of West Texas; James L. Duncan of Southeast Florida; Joseph M. Harte of Arizona; Paul Moore of New York; Morgan Porteus, Coadjutor of Connecticut; Quintin E. Primo, Suffragan of Chicago; Francisco Reus-Froylan of Puerto Rico; James M. Richardson of Texas; and Robert C. Witcher, Coadjutor of Long Island.

Things to Come

April

2 — 3: Episcopal conference on evangelism, at Springfield, Mass. Keynote speakers: Dean Williams of Coventry Cathedral, England, and Oscar C. Carr, Jr., Episcopal Church's executive for development. Contact person: Mrs. J. Gollan Root (413) 737-4786, or (413) 783-3860.

27: Annual Assembly of William Temple House (Episcopal Laymen's Society), Trinity Church, Portland, Ore.



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THE ANNUAL PARISH MEETING

An opportunity

to provide parishioners

with a wider perspective

By ROBERT A. TERRILL

We have a special purpose in publishing this rector's report to a parish annual meeting — and that is to suggest to others the possibility that such a report need not be simply a statistical rehash of current parish life. Fr. Terrill's report to his parish is really a "state of the whole church address" rather than a merely parochial report; and our thought is that an annual parish meeting should provide everybody attending it with that larger perspective. The Editors.

From the first two verses of Psalm 92: "It is a good thing to give thanks to the Lord, and to sing praises to your name, O Most High; To tell of your loving-kindness early in the morning, and of your faithfulness in the night season."

This morning I am going to dispense

The Rev. Robert A. Terrill is rector of St. Mark's Church in Glen Ellyn, Ill.

thanks to the Lord and sing praises to his name. All this we do in gratitude for the life, death, and resurrection of Jesus Christ our Lord.

We call our worship the holy eucharist. The word "eucharist" means "thanksgiving". The word "liturgy" means the "work of the people of God." The church, in the words of prayer and praise, which is a function of our spirituality, gives thanks always for the gift from God who is Jesus Christ our Lord.

As a derivative of this, it is proper that we give thanks for the things God has given us through his creative and redemptive power. We give thanks for St. Mark's Parish as it concludes its 75th year. We give thanks for our nation as we enter into its 200th year. We give thanks for the church universal as it enters into its one thousand nine hundred and seventy-sixth year. And we give thanks for the many blessings that have come to each of us — our families, jobs, friends, and neighbors.

It is fairly easy to give thanks when things are going well. But it is sometimes difficult to give thanks when our contemporary religious institutions are beset with trying circumstances and difficult times. Yet one of the keys to contemporary Christian spirituality is to move into a spirit of thanksgiving even in a time of institutional stress. One of the ways to do this is to identify the issues, understand them, deal with them honestly, and then still be able to say, "It is a good thing to give thanks to the Lord, and to sing praises to your name, O Most High."

St. Mark's Parish is currently reflecting what is happening to the religious institutions generally throughout the

with statistical data. You will soon see the Treasurer's Report for 1975. The 1976 budget will then be presented. Other reports will be made available for you to peruse at your leisure. Other information is available in the church office if you desire.

The writer of Psalm 92 is expressing his thankfulness for the ever-present love and faithfulness of God. This Old Testament insight into the nature of God is reiterated in the prophets of Israel. God's judgment, another great theme in the Old Testament, is a function of his divine love and faithfulness. These expressions of the divine essence are carried forth into the New Testament as it records the nature of the ministry of Jesus of Nazareth. God's supreme act of love and faithfulness is embodied in the man on the cross, Jesus the crucified one, who gave his life that we might be brought into a reconstituted relationship to God. It is for this that the church gives thanks. This is a legitimate expression in our worship. Perhaps the most significant thing about our worship is that we give

nation. Religion in America is not as "popular" as it once was, and its impact is not quite as significant as we might have thought a couple of decades ago. All institutions have come under scrutiny in recent years, and the church is no exception.

An obvious answer to the problems besetting the contemporary church is some form of renewal. A particular answer which is skirting around the edges of the church these days is the charismatic movement. The concept of personal faith and commitment to Jesus Christ, empowered by an awareness of the power of the Holy Spirit, is a force that is calling the church to renewal. It is making some headway. Though I am not a "charismatic" in the most recent sense of this term, I am observant enough to understand this movement as a dynamic which moves away from the direction of Christian social concern and into a dimension of personal spirituality.

The so-called return to personal religion articulates for me the basic external issue confronting the church today. It is the issue of polarization, tension if you will, between what might be called traditionalism versus modernism. These words, limited as they are in scope, may be said to describe generally the polarization within the church today. We have the tension between personal religion and Christian social concern. We have the tension between two worship manuals. We have an educational tension between an understanding of basic biblical concepts and an educational structure that would explore some of the human concerns occupying the minds of men. We have that perpetual and aggravating tension between institutional self-preservation and the gospel imperative to "preach the gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In addition to this, we have simple, plain old apathy, combined with practical atheism or agnosticism.

The Episcopal Church, both clergy and laity, ought to face these tensions in a realistic way. Instead of letting the tension debilitate our spirituality we might do well to understand that the tension exists, deal with it emotionally and spiritually, then rejoice and give thanks that this tension exists. For it is by moving through tension that spiritual growth occurs.

It is simply absurd to expect that our church will ever be a monolithic structure analogous to the Roman Church prior to John XXIII. The history of the Episcopal Church declares that it "just ain't so." Since the middle of the 19th century, three forces have been viable

and alive within the context of American Anglicanism: The first force is the catholic tradition. The second force is the evangelical thrust. The third force is liberalism or the application of scientific methods to the critical analysis of biblical and historical tradition. We have held these forces in tension over a hundred years now, and I seriously doubt that they will disappear "willy-nilly" into some bland religion of consensus.

On one occasion Jesus left the multitudes and retired into the hills to pray. After the Lord's supper he went to Gethsemane to pray. Yet there were times when he proclaimed change and reform. "Do not put old wine into new wineskins." "Ye have heard that men have said of old . . . but I say unto you." "Preach the gospel to the poor . . . and recovering of sight to the blind." Jesus prayed. Wouldn't this seem traditional? Yet he saw in his mission and ministry the will of God operative in the dynamic of reform and change. So you see, the Master himself reflects both sides of the coin. Our

Christianity is really not an either-or proposition. Our Christianity is a both-and proposition. We pray, we study the Bible, we "conserve" that which is essential to the faith of the church. Yet we reach out for new forms of worship and mission that more accurately duplicate the intent of the Christ whose name we bear.

As your rector and spiritual leader, I would ask you to rejoin me in understanding the dynamics of this church, and that we work towards the realization that our religion is not a simplistic, tension-free proposition. I would ask you to join me in our corporate effort to understand and grow in working through these tensions in the most mutually supportive kind of way. Let us understand together that we need not despair in this polarization, but that we may rejoice in the reality that God works through our diversity. Then we shall go to the altar of God weekly and proclaim with the psalmist: "It is a good thing to give thanks to the Lord, and to sing praises to your name, O Most High."

St. Joseph

Joseph in the shadows,
In your cloak of brown,
Dark behind the glory
Of a Baby's crown;

Joseph, grayed and older,
Clad in earthen hue,
Human, tired and burdened,
Foil to Mary's blue;

Joseph, master builder,
Workman skilled and good,
Garbed in simple homespun,
Brown like seasoned wood;

Joseph, charged with caring
For the Child foretold,
Sheltering, supporting,
As the years unfold;

Joseph there to nurture
Through the boyhood years,
There to love as father
While His life task clears;

Joseph, this Child learning
From the steps you trod,
Gleaned from you that Father
Is the name for God.

Eleanor T. M. Harvey

IN MUTE ANGUISH

*Has our society set its old people
adrift in a sea of madness?*

By ANN THOMAS

Mrs. DiMarco has large dark eyes that watch intently from within her face. At eighty-five she is wrinkled and gray, a woman with fragile limbs but a sound and active mind.

I tell you about her because I pray that her case is unique. She lives in a state of mute anguish behind the walls of a nursing home where a majority of the residents are mentally ill.

It is a beautiful thing to know Mrs. DiMarco and to visit with her each week. Our church's ECW sponsors visits to a number of nursing homes in the area and tries to make personal relationships with residents who have no relatives.

The last time our women sponsored such a project, we had to quit. We couldn't take it any longer.

"Would you be willing to spend one night in that nursing home?" my husband asks me.

"I am not even sure I will be able to go back next week," I answer.

Mrs. DiMarco has lost weight steadily since moving into the home a year ago. She had to leave her farm and an outdoor life when she broke her hip and could no longer live alone. She worries about losing weight because her fingers are shrinking. She fears she may lose the ring I gave her, the only possession which cannot be stolen.

Ann Thomas, who lives in Slidell, La., is associate editor of Churchwork, the journal of the Diocese of Louisiana.

"I don't care about things any more, just memories," she tells me. "There was a man who loved me once, and he left me all his money. I was a widow and I ended up spending it all on the doctors."

Now Mrs. DiMarco is supported by Medicaid and a small income administered by the bank. The administrator of that small sum has become her only visitor from the outside world.

"Things would be different if I'd had children," she says. "My niece, Anna, once sang at the Metropolitan Opera and I went to New York to hear her."

In her present state of loneliness Mrs. DiMarco refuses to listen to her radio. Instead, she is subjected to the endless songs of Polly, the retarded woman in the next room.

"Please, keep Polly out of my room," she begs the aides.

Polly cannot speak words so she sings a sorrowful tune that fills the halls of the nursing home. Some days she cannot stop.

"I am not used to being with such people," Mrs. DiMarco says, and she weeps.

There is no more comfort for her in the mass when the Roman Catholic priest comes on Thursdays. Mrs. DiMarco does not understand his music either, for he is accompanied by a young woman who plays a guitar and wears pants. There is no chapel for the priest, and there is no piano.

Suddenly we find we can no longer visit in Mrs. DiMarco's own room because her new roommate is

schizophrenic. We joke about her fits of temper and call her "The Wicked Witch of the West."

We sit in the lobby and write letters to long lost nieces and nephews. I am careful not to sit in the chair where Mr. Robinson sits, for he is losing control of his kidneys.

The ECW members meet and compare notes. After weeks of bearing gifts of homemade cookies and altar flowers, we fling out our anger upon the head nurse and the tired young administrator.

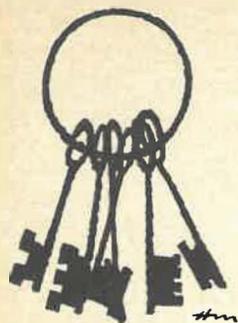
"We have no way to separate the sane from the mentally ill," she says, "and the sane grow sick in this environment. It will take more money to put Mrs. DiMarco into a better home."

Our priest is chaplain to a state mental hospital. He says it is a far better place than this.

Perhaps Mrs. DiMarco's case is unusual. Or perhaps it is illegal, and the federal and state governments will withhold funds until conditions improve. Perhaps there are such fine lines between senility and insanity that laws are not applicable.

But it really doesn't matter about the law, does it? To a Christian, the situation is obscene.

Our ECW must live with a growing sense of rage and frustration, for it is our society which has set its old people adrift in a sea of madness. Midst the scurrying of aides with vitamin pills and trays of bland food, Polly is still singing her wordless hymn. God help us all, for we are guilty.



Keys

I

I have lost my keys!
That is, indeed, a cry of despair,
For they symbolize our lives:
security - privacy - authority:
knowledge, - judgment, and wisdom,
knavery and human depravity,
the convict in his cell or
the individual locked within himself.
O clavis David - O key of David
please open for us at the last
the door to a kingdom
where keys are no longer needed.

(Cambridge, 1972)

II

Prayer can be dangerous
for there is always the possibility
the request may be granted.
Mine was, and now
I live in a most comfortable home.
But my empty key-ring
lies in a box with bits of
unnecessary jewelry
for there are no locks here -
and of course no privacy.
It is rather sad to think
that to be able to lock your
door and be alone
is the most expensive luxury
of this generation.
The only sure realities are
a convent, a jail, or a coffin.

(Boston, 1975)

Edith G. Stedman

A NEW SENSE OF FULFILLMENT

A parish's employment service

makes a contribution to the community

Your parish church is probably the last place in the world that you'd expect to be able to hire a belly dancer for private parties. But that's exactly what has happened at St. Christopher's and a lot more as well.

I suppose a good many parish rectors in small communities, like myself, find themselves a constant go-between for those looking for employment and those seeking to hire someone; so much so, in fact, that one seems to wonder at times if there is not a better way than simply throwing up one's hands and saying, "why don't you try the classified section in the paper?"

Three months ago in an effort to get myself out of the employment business and, in turn, broaden our parish's efforts at community service, I made a passing remark in a Sunday sermon about the frustrations I was encountering and my lack of expertise in the matter. And further, I mentioned, "Wouldn't it be great if our parish could do something to alleviate this problem," which existed not only for me, but for the community.

Today, thanks to the efforts of three lovely ladies in our parish who stepped forward and said, "We'd love to give it a try," St. Christopher's is now sponsoring the Chatham Employment Service. The service, which is run on a no-fee basis and gets free advertising from our local newspaper, is open two mornings a week and in the short three months

has placed 31 of the 108 persons who have registered.

The talents of those who have come in looking for jobs on a temporary, part-time or permanent basis have been truly astounding. We have executive secretaries, babysitters, domestics, a writer, an organist, nurses, tradesmen of all types, a chauffeur, a fish-cutter, an occupational therapist, not to mention our belly dancer who, for some reason, hasn't gotten any business as yet.

We, at St. Christopher's, because of our happy experience with this new way of making a contribution to our local community, would like to offer the suggestion to other parishes in small communities where there is no functioning employment service and where the need is great and still unfulfilled. So, if you'd like to know more about how your parish can find a new sense of fulfillment through community service, our co-ordinators, Mildred Gates, Helen Bailey and Jane Janssen would be pleased to send along any information you might wish on how they got started and how they are making this service work. The address is: St. Christopher's Church, % Employment Service, Box 711, Chatham, Mass. 02633. If you pay her expenses, our belly dancer will travel!

(The Rev.) Carl G. Carlozzi
St. Christopher's Church
Chatham, Mass.

THE SUBJECT OF ORDINATION



RNS

B. Franklin: An example in Scotland.

We are indebted to one of our readers, the Rev. John M. Haynes, vicar of St. Mary's Church, Columbia, S.C., for having come upon this letter in the collected works of Benjamin Franklin (Vol. x, p. 109) and for having brought it to our notice. It's a bit of fairly lively reading for American Episcopalians in this Bicentennial year. The Editors.

To Messrs. Weems and Gant,
Citizens of the United States in
London.

Passy, 18 July 1784

Gentlemen:

On receipt of your letter, acquainting me that the Archbishop of Canterbury would not permit you to be ordained, unless you took the oath of allegiance, I applied to a clergyman of my acquaintance for information in the subject of your obtaining ordination here. His opinion was, that it could not be done; and that, if it were done, you would be required to vow obedience to the Archbishop of Paris. I next inquired of the Pope's Nuncio, whether you might not be ordained by their Bishop in America, powers being sent him for that purpose, if he has them not already. The answer was "The thing is impossible, unless the gentlemen become Catholics."

This is an affair of which I know very little, and therefore I may ask questions and propose means that are improper or impracticable. But what is the necessity of your being connected with the Church of England? Would it not be as well, if you were of the Church of Ireland? The religion is the same, though there is a different set of bishops and archbishops. Perhaps if you were to apply to the Bishop of Derry, who is a man of liberal sentiments, he might give you orders as of that Church. If

both Britain and Ireland refuse you, (and I am not sure that the Bishops of Denmark or Sweden would ordain you, unless you become Lutherans,) what is then to be done? Next to becoming Presbyterians, the Episcopalian clergy of America, in my humble opinion, cannot do better than to follow the example of the first clergy of Scotland, soon after the conversion of that country to Christianity. When their King had built the Cathedral of St. Andrew's, and requested the King of Northumberland to lend his bishops to ordain one for them, that their clergy might not as heretofore be obliged to go to Northumberland for orders, and their request was refused; they assembled in the Cathedral; and, the mitre, crozier, and robes of a bishop being laid upon the altar, they, after earnest prayers for direction in their choice, elected one of their own number; when the King said to him, "Arise, go to the altar, and receive your office at the hand of God." His brethren led him to the altar, robed him, put the crozier in his hand, and the mitre on his head, and he became the first Bishop of Scotland.

If the British Islands were sunk in the sea (and the surface of this globe has suffered greater changes), you would probably take some such method as this; and if they persist in denying you ordination, it is the same thing. A hundred years hence, when people are more enlightened, it will be wondered at, that men in America, qualified by their learning and piety to pray for and instruct their neighbors, should not be permitted to do it till they had made a voyage of six thousand miles out and home, to ask leave of a cross old gentleman at Canterbury; who seems, by your account, to have as little regard for the souls of the people of Maryland, as King William's Attorney-General, Seymour, had for those of Virginia. The Reverend Commissary Blair, who projected the College of the Province, and was in England to solicit benefactions and a charter, relates that the Queen, in the King's absence, having ordered Seymour to draw up the charter, which was to be given, with two thousand pounds in money, he opposed the grant; saying that the nation was engaged in an expensive war, that the money was wanted for better purposes, and he did not see the least occasion for a college in Virginia. Blair represented to him, that its intention was to educate and qualify young men to be ministers of the Gospel, much wanted there; and begged Mr. Attorney would consider, that the people of Virginia had souls to be saved, as well as the people of England. "Souls!" said he, "damn your souls. Make tobacco."

I have the honor to be, Gentlemen,
&c.

B. FRANKLIN.

The Living Church

EDITORIALS

"Unhappy Divisions" Are Not Happy

A recent special news report to *The New York Times*, out of Amsterdam, describes the inner dividedness and polarization of the Dutch Roman Catholic Church today. Reading it prompts us to ask: Is the Protestant Episcopal Church in the U.S. going much the same way?

The *Times* story (Feb. 8) begins: "The priest, choir and congregation join in a rhythmic chant, accompanied by a snare drum and jazz piano, as the bread and wine is consecrated at St. Dominicus Catholic Church in central Amsterdam.

"About 1,000 Catholics and Protestants participate attentively in the regular 11 o'clock Sunday service, whose form and style go far beyond the liturgical guidelines set by the Vatican in 1870.

"By contrast, a few blocks away at the Peter and Paul Catholic Church, an organ sounds ancient Gregorian notes and the priest and choir sing the Sunday high mass in Latin before about 500 parishioners."

The story goes on to review the recent history of the Dutch church and to describe the urgent and immense task of re-unification which confronts the new head of it, Johannes Cardinal Willebrands. If "pluralism" in matters of faith, worship, and morality is a virtue, the Dutch church of the past decade has been blessed with perhaps too much for its own good, for it is losing strength. Any church as inwardly divided as that one is can hardly hold its own members, still less attract God-seekers from outside its walls.

The Dutch Roman Catholics for the most part seem to deplore their situation and to recognize that it is deplorable. They make no virtue, or selling point, out of their intramural pluralism. Divisions within the church, as well as among the churches, are what the Book of Common Prayer calls "unhappy divisions." It is not a sign of health to have two or three or a dozen distinct liturgies of the eucharist in use within one and the same body.

Because our Dutch brethren evidently recognize this and deplore their "unhappy divisions" there is good reason to hope that the Holy Spirit will be able to lead them into a truer and deeper unity among themselves.

We only hope that Episcopalians in the U.S. are not losing their sense of "the great dangers we are in by our unhappy divisions" within our own household of faith. The principle of liturgical pluralism is being commended to the faithful by some of their spiritual pastors and masters as a sign of health and of life: BCP 1928, Rite I, Rite II, Rite III, the COCU Rite where authorized, perhaps others, "form a merry group" in the eyes of those who find such diversity enchanting and fancy that for some reason it is edifying (building up) the

faithful in Christ. The Proposed Draft Book tries to provide a liturgical something-for-everybody, in deference to the pluralistic principle. There is a touch of the manically euphoric in this reading of the chaotic diversity which characterizes worship in the Episcopal Church today. Perhaps for the next few years it must be endured. But making a virtue out of any necessity can be an enterprise with evil consequences.

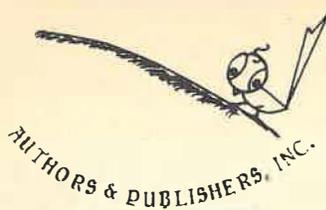
For our own part, we deplore this pluralism among our several major unhappy divisions. What can't be cured at the moment must be endured until it can be cured. But there's something to be said for knowing when we are sick and for not calling our sickness health. Enough humbug has been talked by Episcopalians about the blessings of "diversity in unity" to last us well into the next century.

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BOOKS

Asking Questions

THE CHALLENGE OF JESUS. By John Shea. Thomas More Press. Pp. 183. \$7.50.

Jesus is the greatest gift we could ever possibly have received from the people who have cared most for us in our life, John Shea, professor of theology at Loyola University, Chicago, reminds us in his latest book, *The Challenge of Jesus*. Getting to know Jesus, he insists, quite rightly, is "the way the self asks its deepest questions;" and the aim of our life must be to go about the maturing business of asking these questions and of learning to appropriate the Jesus others have directed us to, of finding out who he is, and what he is asking of us.

Jesus will readily forgive and forget our past whatever it may have been, but he does demand that we shape up for the future, Shea affirms. "That Jesus was crucified for us does not mean that we have been saved from crucifixion; that he bore the sins of humankind does not mean we do not need to repent; that he overcame the world does not mean we can succumb to it . . . Jesus, the divine challenge, evokes responsible action in the world . . . Like Jesus, the people who effectively convict the world of sin are not the crusaders who scream about other people's evil, but those whose lives proclaim an alternative."

The question which will probably nag each of us after having read Fr. Shea's good book will be: What does my life proclaim to others?

Sister MARY MICHAEL, S.S.M.
St. Margaret's Convent
Port-au-Prince, Haiti

Struggle Against Oppression

CESAR CHAVEZ: AUTOBIOGRAPHY OF LA CAUSA. By Jacques Levy. W.W. Norton. Pp. 546. \$12.95.

Poor and oppressed Americans have been engaged for the past 30 years in new struggles for freedom, dignity and humanity. Their fight for liberation has been carried on in the urban slums, in the factories and in the fields. For the most part the tactics used have been massive, non-violent demonstrations to call attention to certain injustices and problems and to bring about resolutions.

The struggle of the farm workers is brilliantly told in terms of the leaders involved by Jacques Levy, a journalist,

in *Cesar Chavez, Autobiography of La Causa*. To research and prepare this book Levy spent five years, including two summers traveling with Cesar Chavez. He was allowed to sit in on union planning and discussions, to observe the critical negotiations the farm workers of California had with growers, and to see first hand the strengths and weaknesses of workers in crises after crises situations.

The central figure in this human drama is Cesar Chavez who in 1962 founded the United Farm Workers of America. Assisted by idealists who worked for little or no pay, his goals were to put an end to exploitation, upgrade working conditions, and to resolve labor disputes through law.

Chavez' forebears had roots deep in the soil of America, having fled virtual slavery in Mexico to come to live and own a family farm in Arizona three years before it became a state. The loss of their family farm in the depression years, the whole family going to California to join the thousands of destitute farm workers whose wages were held down by their sheer numbers, discrimination in both schools and theatres, their deprivations and unspeakable suffering are all recalled by Chavez.

Over a century of struggle to organize had met with defeat after defeat by the growers. They were backed by the police, the courts, state and federal laws, and the financial power of big corporations, banks and utilities. The first break for labor came during the depression years with the enactment of the Wagner Act, but it did not include the farm workers. All these injustices were branded in the soul of Chavez whose life and work personifies the words of Gandhi:

"A person who realizes the particular evil of his time and finds that it overwhelms him dives deep in his own heart for inspiration and when he gets it he presents it to others."

Chavez describes his initiation of the consumer boycotts, the battles with the growers, obstruction by Teamsters, the plot to assassinate him that was foiled, and the intrigues to crush the movement that reached into the Nixon White House.

In summing up the movement the author says: "Of far greater importance has been La Causa's achievements in showing the way to meaningful social change by using militant nonviolent tactics and by organizing people of various backgrounds, political persuasions, and faiths. In an era of great

cynicism, La Causa is showing that individuals can make a difference, can help themselves and others, and can keep their principles, although the task is hard and neverending."

The photographs interspersed throughout the book give impact and credence to the narratives. This significant force for freedom current in the land deserves widespread sympathy and support not only in this country but in other lands seeking liberation from want and oppression. In a time when there is growing concern for hunger, and its causes, we are indebted to the author for bringing this book to the attention of individuals and groups.

ESTHER J. BURGESS
Newton Centre, Mass.

Worth Considering

THE MEDITATIONS OF ELTON TRUEBLOOD. Ed. by Stephen R. Sebert and W. Gordon Ross. Harper & Row. Pp. 114. \$5.95.

"The terrible danger of our time consists in the fact that ours is a *cut flower civilization*. Beautiful as cut flowers may be . . . they will eventually die and they die because they are severed from their sustaining roots". Elton Trueblood is concerned, in this charming book, about keeping humanity connected to its Sustainer, God himself. In 100 short meditations there are at least 71 in which this reviewer found something of special interest.

The meditations are in three sections: People in Groups, The Idea of God, and Overcoming the World. The second section is not on a par with the others, but still worth the reading if only to pick up a phrase that says moralizing is as ineffective against faith as "an umbrella in a tornado." There are fifteen pages on Yoke-fellows which most readers will ignore. On the whole, the book is well worth considering as a basis for a meditation a day.

(The Very Rev.) L. SKERRY OLSEN
Grace Cathedral
Topeka, Kans.

Commendable Study

JOHN MASON NEALE: Priest Extraordinary. By A. G. Lough. Published by the Rev. Dr. A. G. Lough, Hennock Vicarage, Newton Abbot, Devon, TQ139QD, England. Pp. 152. \$4.75. (Must be ordered directly by check or international money order.)

It's a pity that no commercial publisher in England or America has produced this extraordinarily good study of a priest extraordinary. The reason for that undoubtedly is that Neale was a Victorian, his role in the

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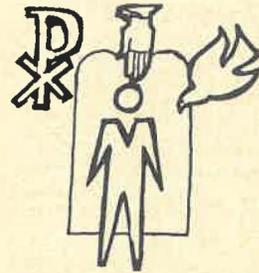
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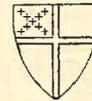
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catholic recovery of the Church of England is not adequately appreciated, and a big popular demand for the book did not exist. In some ways Neale did at Cambridge what Newman did at Oxford, with this difference: Neale not only remained an Anglican but his followers did so too, almost to the man, whereas the followers of Newman tended to succumb to Roman fever.

This reviewer's interest in Neale was born many years ago in noting how many of our best hymns were translated by Neale from Latin or Greek originals. (E.g.: "Jerusalem the Golden," "All glory, laud, and honor," and 32 others in *The Hymnal 1940*.) It was not until I read this biography of him that I realized his amazing versatility, robust strength of character, and achievements as a catholic re-builder of the walls of Zion in England's green and pleasant land.

It is interesting for Americans to note that during his lifetime Neale was appreciated by some churchmen over here: Trinity College in Hartford conferred an honorary S.T.D. upon him in 1861.

This book needed to be written. Dr. Lough is to be thanked for writing it and publishing it at his own expense and risk, and to be commended for having done it so well.

C.E.S.

One Flew Over

The Cuckoo's Nest

(a review)

G. K. Chesterton once wrote that "heresy is like a half-brick; you can throw it that much further!" The dangerous ideas always come in the guise of a lot of goodness and grace. Without doubt, the historic development and progression of the church has always owed a big debt to heretics. By and large, they tended to be both insightful and provocative persons. They tended to strike at the "raw" with the rapier skill of a d'Artagnan and, after battle royals, it took a lot of ability to do them in.

I am not speaking theologically nor, here, am I concerned with the challenges currently facing the church. Rather, I am reviewing a strong movie, based on Ken Kesey's novel set in a mental hospital in Oregon. The book, *One Flew Over the Cuckoo's Nest*, was winning and a popular "must" for the young people of the 1960s. Funny, sad, powerful and strong in its stand against institutional hypocrisy, it resonated in the generation which walked the streets of Selma and hunted the jungles and mountains of Vietnam with unbelievable weapons. It had a lot to do with consciousness-raising.

Last May, I toured the set where the movie was being produced. There, one of Kirk Douglas' sons, who are the producers of the film, asked me if I thought it would sell. I replied that I didn't see how it could miss, with the very talented and "hot" Jack Nicholson playing the rebellious McMurphy, and with a whole generation avidly waiting to see what could be made out of one of their literary guiding stars. The film is now out and when we saw it we stood in a block-long line and, after the first evening show, we had to leave by the side exit since the lobby was full of people trying to get in.

And it is a well-made and powerful film. The Czech director, Milos Forman, sticks with the novel, and the battles between McMurphy and Nurse Ratched are grueling throughout. The latter role is played low-key and steely by Louise Fletcher, the sister of the Very Rev. John Fletcher, dean of Intermet Seminary in Washington, D.C.

The movie is humorous, amidst all of its four-letter words and scatological language and actions. This will, undoubtedly, be off-putting to many

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although, when I put in my years as a mental hospital chaplain, one got used to it as a "symptom" of some disturbed persons.

As a story, *One Flew Over the Cuckoo's Nest* presents a straightforward conflict. McMurphy is a compassionate, rugged and psychopathic "con" artist bumping into the "cool" establishment. It ends tragically, and shockingly, with McMurphy, who has brought a hospital ward to a resurrected life, lobotomized and ultimately suffocated by his silent confidant, Chief (who is powerfully portrayed by the Yakima artist, Will Sampson). As a movie about persons in conflict, it cauterizes and pains and is good.

On a deeper level, it deals with the powerless in confrontation with the powerful. It is this element, of course, which turned on the generation of the past decade. The powerful, represented by the hospital personnel and personified fundamentally in the character of "Big Nurse," keep control by saying "Do this, because I say so" or "... because it is good for you." And when the question "why?" is asked, the velvet glove turns into a brass knuckle. In all of this the 1960 fans saw their predicament vis-à-vis the university, the government, the church, the institution. The issue is how does a person, unique and free, cope in a big, anonymous and "out-there" society.

But I am ambivalent about the picture. It presents a distorted and unfair picture of the mental health profession and those myriad persons who are dedicated within it. And, I am sure, anyone who has been mentally ill, or has loved ones in that position, would be scared and horrified by it. The realities of electric shock therapy, which is seldom used in most hospitals now, are vividly portrayed, as are the end results of lobotomization, which has given way to psychotherapy and chemo-therapy.

This result is because the producers stuck closely to the novel and tried to be faithful to Mr. Kesey's basic message. But the film could set back efforts to get creative care and therapy for the mentally ill. First, we must remember that the story takes place fifteen years ago. On the set, all the magazines were from that era, but it is difficult for viewers to see this, or to remember the timeframe. Secondly, in the hospital in which it was filmed, the ward was free for shooting simply because of efforts now made to get patients back to local therapy centers, indicating that things have drastically changed. Dr. Dean Brooks, the superintendent of the hospital, who plays a strong and humorous role in the film, was asked why he wanted to be related to it as both actor and technical advisor. His answer was that so he could

have some control over the message that would come across. I can't say that he was entirely successful in achieving this.

Throughout the film, there is not a single sensitive or compassionate mental health person (doctor, nurse, social worker or attendant). All ward meetings in the film are conducted by the sadistic nurse and that, in my experience, is not the way those programs are conducted. Always, there was a team of qualified professionals trying to help the pained to face reality and put their beings back together. It is true, from my experience as chaplain at Topeka State Hospital in Kansas and at McLean Hospital in Belmont, Mass., which is the psychiatric adjunct to Massachusetts General Hospital, that on

occasion one bumped into an unskillful worker or an insensitive person. Invariably, their service was terminated straightway, if they could not be trained into their professional responsibilities.

I am sure that it will be seen by many as a powerful drama. It is that, all right. But many will see it as the way things are in our therapeutic institutions, and I believe that to be unfortunate.

Anyway, I am confident that it will make a lot of money and, with equal assurance, I can say that the next Academy award winning actor will be Jack Nicholson.

(The Rt. Rev.) WILLIAM B. SPOFFORD
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HUSBAND-WIFE, M.Mus. (organ), 28, seek position together or singly in church music. Four years experience in distinguished boychoir program. Experienced in chant, polyphony, liturgy. Resume, references, tapes. Available summer, 1976. Reply Box G-246.*

POSITIONS WANTED

ORGANIST-CHOIRMASTER seeks full-time position in Anglo-Catholic church maintaining and respecting traditional liturgical and musical forms desirous of professional music program. Adequate pipe organ a prerequisite. \$7,200 per annum *net* minimum. Prefer West Coast; will relocate anywhere. BA, BMus (organ) - Oberlin; MMus (harpsichord) - Yale. W. Britt Wheeler, 29 Court St., New Haven, Conn. 06511, phone (203) 865-4461.

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-247.*

ORGANIST-CHOIRMASTER, churchman, single, seeks a challenging part-time position in the Boston-Providence-Worcester area. Will be pursuing post-graduate studies in music. Experienced both in traditional and new liturgies, and enjoys working as a part of a creative team. Excellent references. Reply Box C-252.*

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PUBLICATIONS

de-liberation, Box 5678, Coralville, IA 52241; \$2.00 yearly. Women's ordination advocacy; photos, features, resources.

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WANTED

I AM interested in acquiring copies of the cartoon Tracts published by Bede House in Canada with the purpose of trying to get them republished. The Very Rev. O. C. Edwards, Jr., 600 Haven Street, Evanston, Ill. 60201.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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407 E. Michigan Street Milwaukee, Wis. 53202

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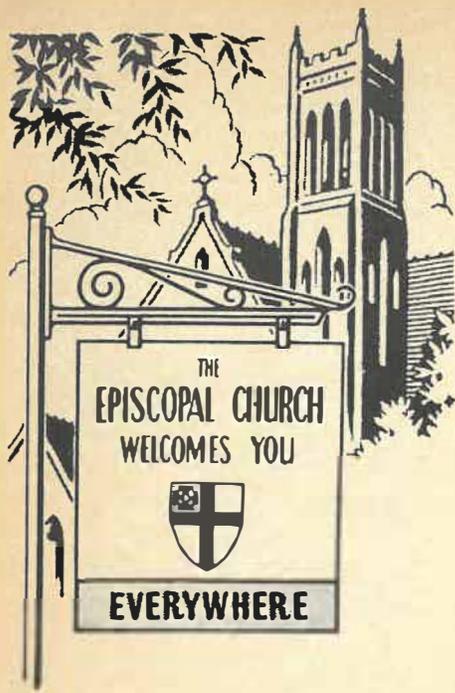
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THE LIVING CHURCH

The Living Church

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



ANCHORAGE, ALASKA

ALL SAINTS' 8th and F Sts.
The Rev. Norman H. V. Elliott, r
Sun 8:30 HC, 9:30 SS, 10:30 HC (1S, 3S), MP (2S, 4S); Wed 9:30 & noon HC & Healing; 7 Healing

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7. Charismatic.

GARDEN GROVE, CALIF.

(Diocese of Los A. — Orange County)
ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r; the Rev. David M. Baumann, c
Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 & 9:30 H Eu; 7:30 Home Communion

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S); Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45; LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. & child care. Wed 11:30 HC

SAN FRANCISCO, CALIF.

ALL SAINTS' 1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily (ex Tues, Thurs & Fri) 9:30; Tues 6; Thurs 7; Fri 12:15; Stations of the Cross & Meditation Fri 7 (during Lent); C & Holy Hour Sat 4:30-5:30

KEY—Light face type denotes AM, black face PM; add, address; announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hal, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

DENVER, COLO.

ST. RICHARD'S University of Denver
Fr. J. B. McKenzie, chap.
MP & HC 9:15, MP, HC, EP daily
Evans Chapel Student Center 1957 S. High

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Sun Masses 8, 10:15 (High), Ev & B 5 (1S); Daily Mass; C Sat 12:15, Sun 10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service and Ser 9 & 11 (HC 1S); Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCOA, FLA.

ST. MARK'S River Dr. & Church St.
The Rev. A. Charles Cannon, r
Sun Eu 7:30 & 9:30 (Sung); MP 11:15. H Eu Tues 5:30 & Thurs 10 (LOH)

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

LANTANA, FLA.

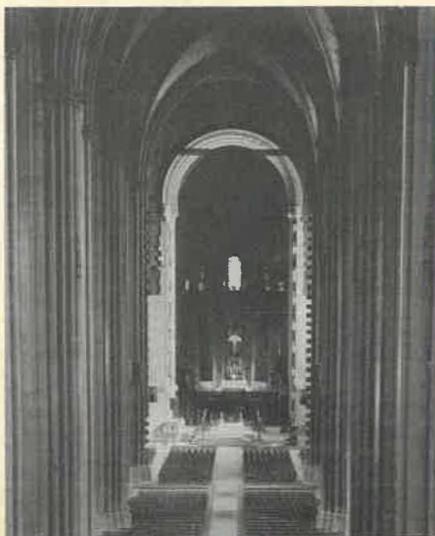
GUARDIAN ANGELS Cardinal at Hypoluxo
Fr. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6; Daily

PINELLAS PARK, FLA.

ST. GILES 8271 52nd St. N
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30. Wed H Eu 10

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish Serving the Palm Beaches.



Cathedral of St. John the Divine
New York, N.Y.

ATLANTA, GA.

CANTERBURY CENTER 791 Fair Street, S.W.
The Episcopal Presence in the Atlanta University Center Community
Jazz Goes to Church—1S & 3S; Family Mass—2S & 4S

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues & Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev. David N. Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices 9 & 5

ASCENSION 1133 N. LaSalle St.
The Rev. E. A. Norris, Jr., r; the Rev. S. H. Helferty
Sun Masses 8, 9, 11 & 6; Ev & B 7; Daily Mass 7 & 6; Daily Office 6:40 and 5:40. C Sat 5-6

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle
The Very Rev. Roger S. Gray, dean
Sun HC 8, 9:15, 12:30; 11 HC (1S & 3S), MP (2S & 4S); HC Mon-Fri 7, Mon 12:05, Tues 5:15, Sat 8; Organ Recital Fri 12:05; Lenten Guest Preacher, Tues thru Fri 12:05

NEW ORLEANS, LA.

HOLY COMFORTER
Mirabeau Ave. at Elysian Fields.
Sun HC 8, 10 (MP 2S, 4S 10) Thurs HC 10

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

CAPE COD, CHATHAM, MASS.

ST. CHRISTOPHER'S Main Street
The Rev. C. Carozzi, r
Sun HC 8, 10 (1,3,5S); MP 2S & 4S. Wed HC 8:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz,
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ST. MATTHEW'S 4709 S. Nellis Blvd.
The Rev. R. L. Frew, v; the Sisters of Charity
Sun Mass 10; Mon, Tues, Thurs, Sat EP 5:45; Mass 6; Fri 12:15 Mass; 7:30 Sta & B; Sat C 5

BRICK TOWN, N.J.

ST. RAPHAEL'S The Rev. Peter Cooke, v
Wed 10 HC at Chapel, 1800 Lanes Mill Rd. Call 458-3883. Sun 10 HC at Vets Mem. Elem. School, off Van Zile Rd.

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Very Rev. James Simpson, the Rev. Geoffrey West
Eu, Daily 9; Sun 8 & 10; Wed 8

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
Sun HC 8, 9, 11; Thurs HC 10

LENT CHURCH SERVICES

(Continued from previous page)

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel
Riley, ass't
Easter Eve 10; Easter Day 10:30, 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 MP; 10HC (Spanish); 11 Lit & Ser; 4 Ev; 4:30
Concert (as anno). Wkdys 7:15 MP & HC; 5 EP (Sat 3:30 plus
Organ Recital). Wed 12:15 HC & Healing; 5:30 HC

ST. ANDREW'S Richmondtown, Staten Island
The Rev. Geoffrey R. M. Skrinar, r
A Bicentennial Church
Sun H Eu 8, 10, 11:30. Vespers 6; Wed in Lent Vespers and
Healing

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday
HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15;
Saints' Days 8, EP Mon, Tues, Thurs & Fri 5:15. Church open
daily 8 to 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Ernest E. Hunt III, r; William Tully, c
Sun 8 & 12:15 HC; 9:30 Family, S.S.; 11 HC (1S & 3S) MP (2S
& 4S); MP 9, Wed 5:45, Thurs 12 HC

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T.W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8 Wed 6; Sat
10; C by appt

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily
Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2:1-3, 5-6, Sun 8:40-9.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser; the Rev. Thomas M. Greene; the Rev. J. Douglas
Ousley; the Rev. Dr. Leslie J. Lang
Sun HC 8, 9, 11 (1S) MP 11, ES 4; Mon thru Fri MP 8, HC
8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:30. Wed SM
12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40.
Church open daily to 9:30.

THE PROTESTANT CHAPEL J.F. Kennedy Airport
Center of airport opposite Control Tower
Marlin Bowman, chap.
Serving Protestants, Anglicans and Orthodox
Sun H EU 1 followed by Happy Hour

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

QUEENS, N.Y.

RESURRECTION
Lefferts Blvd. & 85th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th and Diamond Sts.
Sun Masses 8 & 11 (Sol High), C 10. Daily Mass 9 also Tues 7
and Thurs 6:45. A Traditional Anglo-Catholic Parish.

PITTSBURGH, PA.

GOOD SHEPHERD "A Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun H Eu 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30; Wed 12:10; Thurs 10

ST. PHILIP'S 142 Church St.
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30, 9:30 MP (Eu 3S), 11:15 MP (Eu 1S); Daily Eu
Tues, Thurs, Fri, Sat 7; Wed 10:30 & HU

FORT WORTH, TEXAS

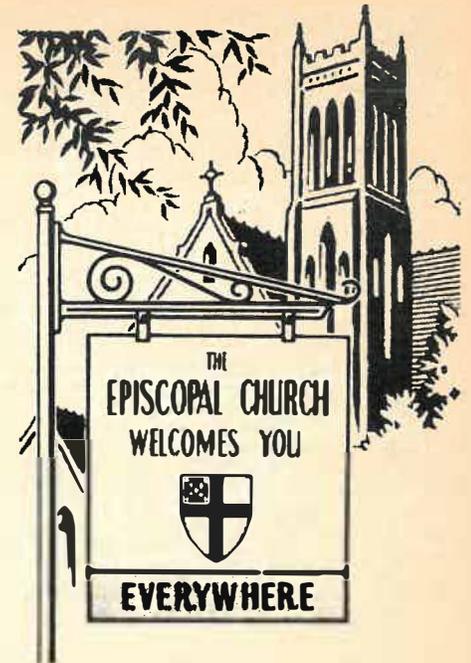
ST. ANNE'S 6055 Azle Avenue
Fr. Norman V. Hollen
Sun MP & Eu 8, Sung Eu 9:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c
Sun HC 8, MP 9:30, 11 MP (HC 1S & 3S)

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 7:45, 9, 11. Sat C 11 - 12



HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

HAYWARD, WIS.

ASCENSION 216 California St.
The Rev. Richard C. Nevius, v
Sun Mass 10:15 (Sung), Tues 9:15, Thurs 6

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